Scottish Universities' Mission Institution

1887 — 1937

Bible School

Training School

High School

Intermediate College

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Church of Scotland General Assembly

Greetings

THE RIGHT REVEREND PROFESSOR DANIEL LAMONT, D. D.
MODERATOR.

It is a privilege and joy to me to send the cordial greetings of the General Assembly of the Church of Scotland to all their brethren of the Scottish Universities' Mission. They would also have me send their congratulations to the Kalimpong Institution at this its Jubilee.

May yours be all the joy that is appropriate to such a season!

I wish I had been able to convey these greetings and congratulations in person, to see you all face to face and to rejoice with you in your fellowship. But that being impossible, I do the next best thing. On behalf of the Church to which we all belong and which we all love, I stretch a hand of faith and love across the intervening miles and grasp your hands one by one and say: 'God bless you all.'

Yours affectionately,
Daniel Lamont
Moderator.

STAFF 1937

Back Row : Goren *(Chaprassi)*; Dawa La; S. K. Taso; B. C. Simick; A. Pradhan; Matthew; Lhatshering; Akhay.
Standing : B. J. Pradhan *(Clerk)*; L. Rongong; H. M. Lama; R. Karthak; H. C. Pradhan; K. M. Lama; C. Simick; P. L. Adhikari; L. Tenzin.
Sitting : P. Mishra; K. D. Pradhan; R. D. Subba; G. S. Mill; T. Warren; P. P. Mukhia; B. C. Ghose.
In front : Tashi Paulook; Darsan Karthak; Chhyogel *(Bhutan)*.

The Beginnings of the Scottish Universities' Mission in India.

REV. PROFESSOR G. S. DUNCAN, D. D., O. B. E.,

During the first fifty years of its work in India the Church of Scotland tried to reach the higher and caste-observing class of the population by the establishment of Christian Schools and Colleges. In 1870, however, the Rev. William Macfarlane and Mr. Duncan Campbell, who had already for some years been carrying on missionary work at Gaya, broke new ground by opening a more directly evangelical mission at Darjeeling, thus bringing the Gospel to bear on the life of the people of that district. The wonderful success which attended the Darjeeling Mission from the first led, some twelve years later, to a desire for an additional mission of a similar type, and it was suggested that work should be started among the Kols and Santhals of Western Bengal.

Rev. W. Macfarlane M. A.

About the same time the Missionary Associations of the four Scottish Universities having expressed the desire to co-operate in the support of some such mission, a scheme was formed for the establishment of a Scottish Universities' Mission on the same lines as the Universities' Mission already existing under the auspices of the Church of England. Rev. Archibald Scott, D. D., the energetic Convener of the Church of Scotland Foreign Mission Committee, having received from various friends the guarantee of a sum of £500 a year for five years, to be devoted to the establishment and support of the proposed mission, it was confidently felt that the work could be carried on without trenching on the general fund of the Foreign Mission Committee.

The task of selecting a suitable field for the new mission was entrusted to the Rev. W. Macfarlane. He began, in 1884, by exploring the districts of Manbhoom and Hazaribagh; but insuperable difficulties having arisen between him and the German missionaries already working in that area, he turned his attention to the Santhal Parganas. Here, too, complications with other missionary societies led to the abandonment of the project. Mr. Macfarlane next turned his attention to the Central Provinces and Assam.

In May 1885 the following Deliverance was adopted by the General Assembly :—" The General Assembly rejoice to hear of the further progress made in the formation of a Scottish Universities' Mission, and approve and confirm its proposed constitution." . It was to be administered under the Foreign Mission Committee by the Scottish Universities' Mission Sub-Committee which was to consist of not more than twelve members of the Foreign Mission Committee and three representatives of each of the University Missionary Associations. At first the St. Andrews Association, while expressing readiness to contribute to the support of the Mission, was unable to agree to co-operate in the management of it.

Meanwhile Mr. Macfarlane had been carrying out his investigations over a wide area, and the home committee soon had two elaborate reports from him which, like every report which he sent home, gave evidence of most careful exploratory work, and were marked by singular insight and judgement. About the same time, however, Independent Sikkim was suggested as an appropriate field for the new mission, and Mr. Macfarlane was asked to continue his investigations there. It was felt that, despite certain grave obstacles necessarily attaching to work in an independent State, Sikkim offered a promising field ; on the other hand Independent Sikkim seemed a natural field for expansion on the part of the already existing Darjeeling Mission, and many felt that the Universities' Mission ought rather to seek an entirely new field in some other part of India. In February 1885 Mr. Macfarlane's report with regard to Sikkim was received. It was a document of 88 octavo pages, accompanied by a letter of 15 pages, and it contained, inter alia, details of the geography, land tenure, etc. of the district, detailed information of the laws, customs, and religion of the natives, and important suggestions as to how the Sikkim Mission could be worked in conjunction with the Missions at Kalimpong and Darjeeling.

It was by this time felt to be important that the locale of the Universities' Mission should be decided. The University Missionary Associations had faced the difficulties of the last few years with the utmost patience and forbearance, and had, moreover, displayed great zeal in raising funds for a Mission the site of which was still undetermined. Mr. Macfarlane strongly recommended Independent Sikkim as the site for the Mission, and proposed that he should commence it by planting schools, stationing catechists at various places, and by personal itineration for as many months as the climate would permit—his headquarters being for the present at Kalimpong. He further proposed that an Institution should be established at Kalimpong for the training of catechists and teachers for the three Missions of Darjeeling, Kalimpong and Sikkim, to which he would give as much time as his Sikkim work allowed, and in which he could avail himself of the services of his

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sister, Miss Macfarlane, who had been assisting him in his work at Darjeeling since 1871. On the 2nd. of March, 1886, the Foreign Mission Committee unanimously approved of these proposals and recorded their warm thanks to Mr. Macfarlane for the careful and painstaking manner in which he had carried out his various enquiries.

Proceeding to establish the Mission, Mr. Macfarlane found temporary quarters in the Forest Department's Bungalow at Kalimpong; but, when this was requisitioned for Government purposes within six weeks of occupation, he at last succeeded in securing temporary accommodation at Darjeeling at the high rent of 148 rupees a month. The detailed story of the opening and of the work of the first eight months is preserved for us in the Report which Mr. Macfarlane sent home on 19th. January, 1887, and which has an especially solemn interest for us from the fact, that on the morning following its arrival, a telegram arrived from India intimating Mr. Macfarlane's death.

In this Report Mr. Macfarlane tells how, in these temporary buildings at Darjeeling the Training Institution began on April 19th. 1886. In the first week there were 12 students, of whom 10 belonged to the Darjeeling Mission and 2 to the Sikkim Mission. By the time the Report was written, 1887, this number had increased to 40, of whom 23 were professed Christians.

"The hours of teaching," wrote Mr. Macfarlane, "are from 10 a. m. to 4 p. m., with an interval of half-an-hour from 2 p. m. to 2-30 p. m. In addition to this, a Bible Class is held every morning from 8-15 to 9 o'clock, and every evening from 6-15 to 7 in the cold weather, and from 6-45 to 7-30 in the hot weather. The Old Testament is taught in the morning Bible-class, and the New Testament in the evening. At first, attendance at the morning and evening Bible-class was optional, except for the Christians living in the compound. At first, on account of the limited accommodation we had in the compound, the Sikkim students were allowed to live where they pleased; but from the 1st of January of this year, we have insisted on all the Sikkim students living in the compound, and on all, attending the morning and evening Bible-class, except on Wednesday evenings, when the ordinary Bible-class is changed into a prayer-meeting, and when it is optional for the non-Christian students to attend or not as they please. The great object of the Institution is to give all and sundry who attend it a thorough knowledge of the Scriptures, so as to fit them to teach the Scriptures to others, whether they become catechists or teachers. Everything in connection with the Institution is arranged with a view to securing that great end. Once the Institution is transferred from Darjeeling to Kalimpong, it is intended to make it compulsory for the students of all the three Missions to live on the Mission premises, and to attend the morning and evening Bible-class as a part of the daily ordinary routine work."

For the first six months Mr. Macfarlane had to undertake most of the teaching work himself, for such assistants as he could get locally were themselves very imperfectly trained. "As far as I can see, the only way in which we can hope to get teachers is to take boys of good ability at an early age, and to keep them under training for years. We have at present three boys of this kind in attendance."

After the Institution closed for the normal month's vacation at the end of October, Mr. Macfarlane set out as soon as possible to visit the catechist and schools in Independent Sikkim. In the course of three laborious weeks he explored many new parts of the country, looking for the most suitable centres for future work. In December he set out to see about the erection of new buildings for the Institution at Kalimpong.

Here is his own description of the work that fell to him in connection with these building operations. 'In this district a Missionary who has got buildings to erect must see to everything himself. He must buy the tools needed, hire coolies, direct and look after them himself. If rocks are to be blasted, he must buy powder, and himself superintend the blasting operations. He must himself engage masons and carpenters and procure the stones, bricks, lime, sand, cow-dung, and timber, which these skilled workmen require. To get timber, he must himself buy trees in the forest and see to their being felled and sawn, and to the sawn timber being carried to where it is to be used. All this and much more the missionary must attend to himself. What he does not know, he must manage to learn somehow. One often wishes, amid work of this kind, that one could say, like the Apostles, "It is not right that we should leave the Word of God and serve tables." But there is no help for it. We must simply do work of this kind ourselves or be without houses. New buildings, on account of the amount of minute supervision which all the workmen require, take up the whole of one's time, so that nothing else can be properly attended to while they are going on.'

It is not surprising that under such conditions Mr. Macfarlane strained his strength to the breaking-point. On the day before the end came he was hard at work, and apparently in his usual health. But that evening, after a hard spell in the forest looking for suitable trees to be used for timber he acknowledged that he was very tired. Next morning he was found dead in bed. His age was only 47.

His death was a very great loss not merely to the Universities' Mission which was still in its infancy, but to the development of all our Missionary work in the Eastern Himalayas. Apart from his intellectual gifts he brought to all his tasks great powers of insight and practical sagacity, a thorough mastery of detail, unflagging perseverence, and, above all, unconquerable

faith. His work in North India revealed him not merely as a devoted labourer, but as a Christian statesman; and while as the immediate results of his labours, several hundreds in that region were baptised into the faith of Christ, he laid a sure foundatio hich others might build.

Rev. W. S. Sutherland, D. D.

of experience and power was obviously required to superintend the development of the newly-founded Mission. The Church offered the post to the Rev. W. S. Sutherland, M. A., who for seven years had been our missionary in Sikkim and at Kalimpong. Mr. Sutherland's letter of acceptance shows the spirit in which he undertook the task: "I accept the appointment of being the servant of the Scottish Universities' Mission. May God give me the needed strength and wisdom and grace to do all the work that He has led the Mission to undertake here. It must be an anxious time for the members of the Scottish Universities' Mission; and the minds of all must be made up to face some years of up-hill toil. The first thing to be looked to is the efficiency of the Institution for training Catechists and Teachers. What can we do without well-instructed and good Agents? It seems best that I should tie myself down to this during the rainy season, which has begun; and whatever out-station work is to be done in the Kalimpong Division should be done from Saturday till Monday forenoon."

The Universities' Mission was fortunate in securing such a successor to Mr. Macfarlane. Possessed, like his predecessor, of great practical capacity he completed the erection of the necessary buildings; and by his notable gifts as an educationalist he raised the Training Institution to a high standard of efficiency, and made it a source of strength for the development of all our work in the Eastern Himalayan area.

A word should be added regarding the efforts made by the University Missionary Associations and other friends in Scotland in support of the new mission.

In 1886 a Building Fund was begun and received immediate and wide-spread support. At the same time contributions for the general work of the Mission came from the University Missionary Societies and other sources, and there was deep missionary interest aroused in the various Divinity Halls of Scotland.

Memories of the Early Days

THE VERY REVEREND J. A. GRAHAM, D. D., C. I. E.,

The Pioneer missionary was William Macfarlane. In February 1887 I was, as a member of the Edinburgh University Missionary Association, engaged in helping at a bazaar to meet the cost of the new buildings Mr. Macfarlane needed for the Scottish Universities' Mission then being established at Kalimpong. Into our midst there came like a bombshell the cabled news that he had died; he had fallen asleep in the old building, now the Girls' School, which he shared with the Rev. W. S. Sutherland and his family. Dr. Sutherland with his experience and gifts was the natural man to succeed Mr. Macfarlane in charge of the important School for Training teachers and catechists for Mission Work.

I little thought then that that sad event would in the long run lead me to Kalimpong. I had made up my mind to go to the foreign field as the Missionary of the Young Men's Guild of the Church of Scotland whose Secretary I was in my student days. Everything then pointed to my being sent to open a new Mission in Portugese East Africa: but owing to the vacancy at Kalimpong and other considerations, the Foreign Mission Committee offered Kalimpong for the Guild's field of operations.

Every religious body is forced to consider the whole world as well as its own national or sectional field if it is to be a living organisation for the propagation of the Kingdom of God whose family of children are found everywhere throughout the world. The Missionary Societies of the Scottish Universities had been founded at a time when this neglected truth had been too long avoided and they provided a meeting place for those preparing for the ministry and did much to encourage the members to go abroad. In the eighties they resolved to raise funds to support a mission of their own. Mr. Macfarlane was home on furlough at the time and had done much by his addresses to increase the interest in Mission work, He was designated as their Missionary and was asked to suggest a new field for the Scottish Universities' Mission; ultimately he chose to take up a section of the Darjeeling Mission district of which he himself had been the pioneer, with Kalimpong as his headquarters for a Training Institution for teachers for Mission Schools and Sikkim as the field for practical itineration work. It was when he was full of plans for organising and developing these two spheres, that he died at the age of 47.

Although, at the time of the death of Mr. Macfarlane, I had no thought of ever seeing the Himalayas, I seemed to know a good deal about Kalimpong. In order to raise funds for the support of their own Mission, the students, especially those studying for the ministry, went to such Parish Churches in the East and South of Scotland as would allow them to plead its cause from their pulpits. That involved their learning about the locality and the people, their customs and religious beliefs and the methods and difficulties and seeming successes of the Missionaries. This study created an interest in their own minds in Mission work abroad and it had the further practical

Main Building,
Senior School and College.

Robertson Building,
Junior School and Training School.

Allan Manse.

of standard works in the various subjects of study.

Developments are also being made with the introduction of hand and eye training in the High School classes and the provision of a Craft room has led to interesting beginnings being made in this branch of the work.

And on the other side the Introduction of Intelligence and Attainment testing is proceeding in the hope that data will be accumulated for the standardising in objective fashion of the work of the different classes and that as materials accumulate greater insight may be obtained into the capacities of the pupils.

No appreciation of the work of an Educational Institution is complete until the question of what the pupils become and what use they make of the training they receive; is answered.

At the very start, quite frankly, let me say that this Institution as it is constituted at present gives an education with a definite literary bias.

There is much vague talk in India these days about the value of vocational education and the need for its introduction, and it is true that the education given is at present overwhelmingly literary; but with the efforts made to graft vocational training on a literary course which aims at qualifying the pupils for University entrance, we have no sympathy at all and believe that such efforts are bound to fail. Such training as we at present give in the High School and College is definitely training for the professions and, of course, in the Training Class we have a technical course for the teacher.

College Hostel. Entrance

College Hostel: Back

College Hostel: Corridor

For the larger number of our pupils leave school before the end of the High School course and for such the provision of technical courses with a manual or manual bias would be a good thing: many of them go on the land but a proportion are to be found among the craftsmen in the neighbourhood. They have obtained in this Institution an education which enables them to adapt by an apprenticeship to some form of skilled labour. Few of the

carpenters or motor mechanics in the district have not passed through our hands!

But turn to the group who successfully completed the High School course: of their careers we have kept some record: since the recognition of the Institution by Calcutta University in 1922, we have passed out one hundred and thirty pupils; of whom one hundred and five were successful in their examination. In the group of eighteen who have completed higher University studies, eight qualified in Arts, four in Science, two in each of Divinity and Medicine and one in each of Engineering and Teaching. In the group who are still prosecuting their studies in the University's affiliated Colleges, eleven are in Arts courses, three in Engineering and one each in Law and Science.

If we turn to the wider aspect of the careers of the group we find that teaching claims the largest number with twenty who have entered that profession; twelve of them after specialised training for that career: Government service attracted eighteen, but the range of occupations under that head is wide, including five who entered the Army, four the Police, three the Forest service and three the Post Office, while Local Administration, Education and the Excise Departments claim one each. Fourteen have become clerks and twelve have gone into business; while Banking, Medical work, Agriculture and the Church all have their representatives.

In considering this distribution it has to be remembered that the analysis is of but a small group and of those who are comparatively junior. If we turn to look at the older men in the district, we find that the first Hillman to pass the Matriculation Examination was educated in the Institution and that the first to become District Inspector of Schools was on the staff of the Institution in which he was also trained. We have a fine record of past pupils who have made their mark on the life of the district and as leaders of the various communities have served their fellows.

The Institution Primary School Department serves as the school for the town of Kalimpong The High School is the only one in the Sub-Division of Kalimpong and the Training School and Bible School Departments are the centres of training for the whole Eastern Himalayan Mission Area stretching from Sikkim to the Mech country on the Assam boundary and beyond, and from Bhutan to Nepal. But standing as it does at the end of the Trade Route from Tibet, Kalimpong is in a strategic position and the influence of the Institution is far wider than the area it nominally serves.

Bengali and Marwari, Oraon and Mech, all from the plains, mingle on our benches with the residents of these hills, Lepchas, Nepalis and Tibetans and these again are reinforced by the boys sent down from Tibet, from Bhutan and from inside Nepal itself.

[illegible] service in a Parish Church. That was my first experience at any [illegible] provided with what in my opinion was an interesting account of [illegible] activities of the Missionary Association and especially of those a[illegible] different peoples in the Darjeeling district of India. I anticipated a [illegible] who would be keen listeners to my eloquent exposition. I got a [illegible] ointment with some at least of this rural parish. It was a hot du[illegible], when the sermon began, I saw, here and there, a farmer lean ba[illegible] corner of his pew and one or two. I was sure, actually slept. At [illegible] of the service, I told the minister's son, himself a student, who was [illegible] after me in the absence of his father, that I was sorry the peo[illegible] not seem interested His reply was suggestive:—

"[illegible]nterested! They were interested. I wish you could see them wher[illegible]ather is preaching!"

[illegible]ords comforted me! But the experience humbled me and set me to f[illegible] a more telling way of arousing a real interest in Home and For[illegible]issions than I had adopted This practice of sending students ou[illegible]tion to Parishes in the interest of the Scottish Universities' Mission is v[illegible] for the Mission here, for increasing interest in Missionary work as a [illegible] and, not least, for the equipment of the students themselves. It is a practice which is not unknown among the students under training in the Mission Training School here, through visits to our own district Churches and one well worth encouraging. No doubt they, too, are sometimes kept humble by somnolent hearers!

William Macfarlane was a Scottish Highlander of farmer stock who had a fine record as a scholar at his parish school and St. Adrew's University. He excelled in Mathematics and was pressed to go to Cambridge University in the hope that he might possibly become Senior Wrangler. But he had felt the call of the Ministry and became a student of Theology. On leaving the University he found a busy sphere in the city of Glasgow and there he got the call to service abroad and was sent in 1865 to the sacred city of Gaya, a field that had been found very hard to till. The great Norman Macleod visited him at Gaya and advised the Church when he returned to Scotland, that the Gaya Mission should be transferred to an aboriginal tract. Mr. Macfarlane was asked to make enquiries for such a field. In the Mission orphanage there were some boys who had been sent by planters of Darjeeling to be educated there Mr. Macfarlane found them more open to instruction than the local lads and they gripped his heart, he went to make enquiries: his suggestions were adopted and thus began the Darjeeling Mission.

Mr. Macfarlane laid its foundations firmly and surely He believed in [illegible]ation and in getting into close touch with any of the likely young men

of the different races of the hill peoples in a residential school. He laboured incessantly with them and though he did not urge them to become Christians, one by one, the brightest of them desired to make public confession of their Christian faith in Baptism.

This record of his work in the early years is fascinating but it belongs to the story of the Darjeeling Mission.

He founded the Church at Kalimpong and sent for its development a remarkable Limbu lad, Sukhman, who was a born evangelist. Two colleagues from Scotland, Archibald Turnbull and William Sutherland, joined him and, when he had got some experience, he handed over the work at Darjeeling to Turnbull and settled himself at Kalimpong to oversee the Kalimpong district while Sutherland took up Sikkim.

Soon afterwards he went on his first furlough, after fifteen strenuous years, and it was during this furlough that he was chosen by the four Scottish University Societies to be their first special representative abroad.

As I have already explained, Dr. Sutherland was his natural and worthy successor as the head of the Universities' Mission. He was a scholar of Aberdeen University. On the voyage out to India in the end of 1879, he rescued, at the risk of his own life, a man who without his help would have been drowned in the Suez Canal. But nobody ever heard him refer to the suggestive incident. He was athletic and a noted walker. When Mr. Macfarlane died suddenly without any warning of previous illness, it was felt necessary to have a certificate from the Civil Surgeon of Darjeeling before the burial of the body, Mr. Sutherland started off at once to arrange for it and walked without a break a distance of over fifty miles and a combined descent and ascent in crossing the Teesta Valley of about 16,000 feet. Under him the numbers and curriculum of the Training School were added to. His walking powers had full scope in the mountainous land of Sikkim and he loved to make pilgrimages among the Schools and the Churches there as well as in his old Kalimpong Mission District.

To him I owe many a valuable piece of advice and helpful example. He laboured for twenty years in the Mission, twelve of them in the Universities' Mission, then he was asked by the Church at Home to do organising work for several years, until he felt he could no longer resist the call of India and he returned for another spell of thirteen years. Then he was compelled by a painful illness to give up the work he loved and retired to Scotland in 1921 and died in 1924.

During Dr. Sutherland's years of absence one of those who took charge of the Scottish Universities' Mission was Mr. T. E. Taylor, familiarly called "Ted". He as an Edinburgh University Student. After two years' experience of ministerial work in South America, he began his foreign Missionary work at Kurseong. Mrs. Taylor was delicate and on that account he was transferred

: for such High School pupils as there was accommodation for. Plans a suitable hostel were drawn up on the basis of a grant of half the t being made by Government and these were finally approved and the eme administratively sanctioned; the financial slump intervened and no vernment money was available. This delayed things for a year, but finally was agreed to go ahead with the money in hand and, by careful planning direct supervision, it was found possible to build substantially the original stel. This, The Sutherland morial Hostel, was com- ted in 1933 and opened the beginning of that ssion. The removal of the stel residents from the er storey of the Institu- building increased the ss accommodation in the titution buildings and as ly as 1926 a petition e from the local people the Mission for the es- lishment of a College and e condition of this being e was that the money should be raised locally for a Hostel for College dents. To this work Mr. Harkadeo Pradhan who had retired from the ff, gave his time and energy so successfully that by 1931 a sum of almost . 20,000 was placed in the hands of the Principal and the Collegiate stel was planned and built to accommodate 25 students in separate rooms d to provide quarters for married European Super- endent as well as a mmon room and dining m for the students.

Sutherland Hostel

The Government recog- ed the Institution as an termediate Arts College in e for classes to be opened the beginning of session 33-34 and the Hostel was mpleted and occupied from e beginning of the session 34-35. The college classes ve been small but they are growing steadily in size and the presence of

Sutherland Hostel. Dormitory.

women students in the First year gives evidence of the developments that have taken place in the education of women alongside of those of which we have been writing.

With the growing demands of the advancing standards of work in High School and College, changes were inevitable in the religious work of the Institution: but the fact that the Institution was a Missionary one was never lost sight of nor was the responsibility of the Institution for the training of those to be the leaders in the Christian community forgotten.

In all classes of the Institution Bible teaching is a daily part of the programme and carefully planned schemes of work are followed throughout the classes. For the Teachers in training and those who reside with them in the Hostel, the Christian life of the Hostel and close contact with the resident superintendent Missionary provides a valuable training in Christian life and character.

With the general advance of the educational standard of the community reorganisation and advance in the specialised training of Christian leaders became necessary and under Mr. Ogg a scheme for providing special training in English for catechists was started. This was found to be rather advanced for those for whom it was intended and the course was remodelled and, in its present form, consists of a full year's course in the vernacular in which studies are carried on in Bible Teaching, in Christian Doctrine and in the History and Practice of Christianity; special emphasis is laid on instruction in methods of study and of teaching and the practical problems of the work of the Church are examined and discussed.

In recent years in the Training School modern methods have been introduced and experimental work in method has been carried on: the practical work has been developed along three lines:—handwork is taught with a view to its being introduced in the primary schools by the teachers when they go out, as a valuable coordination training for hand and eye and special emphasis has been given to the development of the use of materials available locally or at small cost: these have proved to be of considerable value in the training given and of unexpected variety as fibre and bamboo work of the different types have been developed and found to lend themselves to form and colour training as well as providing excellent training in manipulative skill.

In the High School attempts have been made, along modern lines, in the introduction of individual work and free study with assignments, to develop habits of study and thought and to establish a critical rather than a memorising attitude in the pupils. During this present session these same methods have been introduced into the work of the College classes with considerable success as there is wider scope for reading outside the prescribed text books and the College Library, though still small, provides a good selection

Institution pupils (all different races)

The educational problems which are presented as a result of the Babel of tongues in our classes, are sometimes not a little embarrassing: only once have we been utterly defeated: that was on the occasion of the arrival of a boy from Burma who only spoke his own tongue. We admit we were forced back behind the spoken language to the more primitive method of signs, but not for long, as he soon began to learn of us.

The absence of books in many of the languages in one way simplifies the problem by making teaching in these languages which have no developed literature, impossible, but even then the language of the Primary classes is the *lingua franca* of the hills, Nepali, and, after the introduction of Hindi is advanced somewhat, that language becomes the medium of instruction up to the Middle English standard or the "Qualifying" as we might say; in the Higher classes, for four years before completing the High School course, the medium of instruction is English for all subjects except the vernaculars and of these we have sufficiently large language groups to make possible teaching in Tibetan, Nepali and Hindi: and both Classical Tibetan and Sanskrit are taught. Those whose vernaculars are not represented must conform and take one of these mentioned as it is quite impossible to hold classes in all the vernaculars represented among our pupils.

Turning to the work of the Training School and its relation to and service of the Christian community, we find that all the trained teachers in the Primary Schools of the area, both Mission and private, have had their training in this Institution and when we remember that the Christian teacher is a leader, often the assistant of the Catechist, in the work of the Church in the outlying districts and remember also that in the Mission area, for it is not Kalimpong alone that is affected, but Darjeeling, Kurseong, Sikkim and the Duars, there are somewhere about one hundred and seventy

Middle and Primary Mission schools with over two hundred teachers, we see that the opportunity presented to the staff of the Institution is no small one. In these schools all the trained teachers, and today the large majority of the teachers are trained, have been through this Institution and exercise a tremendous influence on the life of the whole Community.

If we turn to those who stand out as leaders in the Christian community, the catechists and Pastors; we find that almost without exception they have been educated at this Institution and further many of them have gained their early experience on the staff here. Rev. Anambo of Tode, on the Bhutan frontier and the Rev. Temba Tsering of Kizom, beyond Darjeeling on the Nepal side, were trained in the Institution and the latter was for a time on the staff. Rev Lakshmansingh Mukhia, and Catechist Daldhoj Mukhia were taken from the Institution after long years of faithful service there for wide responsibility in the Church; the one to take charge of the Sikkim Mission area and the other to minister to the large congregation in Kalimpong itself That was the generation that has passed, yet the conditions today are no different, for Rev. Chotuk Pazo was called from the Institution and its educational work to become minister to the Sikkim Church and Rev. Pasang Tergain from his work with the teachers-in-training to the charge of Kalimpong congregation. And the most recent appointment made by the Church when the Rev. James Longman, B. D., was inducted to the congregation of Darjeeling is another case, for he was one of the first of our students to pass through the High School course. These are but a few cases quoted from the many, for up and down these hillsides are scattered those who gained their inspiration from the Institution in their youth and who have gone forth to serve their fellows in Church and School over a wide area.

Institution with Scout Group.

S. U. M. Institution

STAFF RECORD

Missionary Staff :

Principals :

1887	Rev. W. Macfarlane	(1865-1886; Gaya, Eastern Himalayas, died 1887)
1887-1899	Rev. W. S. Sutherland	(1879-1887; Eastern Himalayas, retired)
1900-1902	Rev. J. Macara	(1892-1899; Eastern Himalayas, invalided)
1903-1905	Rev. T. Ed. Taylor	(1898-1902; Eastern Himalayas, died 1906)
1905-1907	Rev. W. G. Mackean	(1900-1928; Eastern Himalayas, invalided)
1908-1920	Rev. W. S. Sutherland	(1900-1907; in Scotland, retired)
1921-1926	Rev. G. Ogg	(1919-1921; Madras, resigned)
1927-1941	Rev. G. S. Mill	(1914-1926; Calcutta, Eastern Himalayas)

Rev. R. Kilgour, Rev. J. A. Graham, Rev. W. M. Scott also acted for short periods as Principal.

Teachers :

1909-1914	Mr. H. J. C. Kinghorn	(died 1914)
1915-1933	W. W. Ferris	(1933— Eastern Himalayas)
1923-1925	Tudor J. Evans	(resigned)
1927-1931	H. R. Munro	(resigned)
1931-	G. Fairservice	died 14.9.81
1934-	T. Warren	

Miss M. Hebbington was associated for College work 1933-1936

Locally Appointed Staff

*1887-1895	Mr. Daldhoj Mukhia	catechist Kalimpong
*1887	Kartiksingh	teaplanting
*1887-1890	Apun	catechist Sikkim
*1888-1913	Singbir Pradhan	retired
*1888-1889	Pirdhoj	resigned
*1889-1893	David Mohan	business, farming
*1890-1896	Harkadhoj Pradhan	State School Sikkim
*1890-1892	Rev. Chhiring Simick	pastor Dalapchen
*1890-1893	Mr. Ramlagan Tewari	left
*1891-1893	Rev. Temba Saring	pastor Kizom
1892-1917	Mr. Kiron C. Sircar	business
*1893-1895	Indradhoj	left
*1895-1903	Achen	Guild Mission
*1896-1921	Rev. Lakshmansingh Mukhia	Superintendent Sikkim
*1896-1900	Mr. Alamsingh	compounder Rhenock
*1896-1902	Dhanjit Philamon	catechist Kalimpong
*1897-1910	Kala Pradhan	bearer
*1897-1898	Harkaraj	compounder
*1897-1898	Krishnabahadur Pradhan	left
*1898-1915	Daud Lepcha	died 1915

Staff Record (Cont.)

*1899-1906	Mr.	Rapcha	Dist. Inspector of Schools
*1899-1900		Nakchhang	teacher Guild Mission
*1903-1905		Aitasingh	Govt. Service
1903-1910		Bene Madhav Lall	left
1904-1905		Dharnidhar Biswas	business
*1904-1907		Haikamsingh Rai	left
*1905		Barnabas	left
1906-1910		N. R. Choudhuri	left
*1906-1907		Gabriel Khalko	Govt. Service
*1906-1907		Akang	teacher Guild Mission
*1907-1910		Pasang Mark	evangelist
*1908-1910		Targye	teacher
1908-1914		Desh Raj	business
*1909-1912		Elisha	Excise Dept.
1911-1915		Matodin Pande	Govt. School Darjeeling
*1912-1915		Krishnabahadur	left
*1913-1919		Adosingh Rongong	teacher Guild Mission
*1913-1915		Ugyen Dorji	Kazi Bhutan
*1913-1915		Dawa Namgye	clerk Bhutan Darbar
*1913-1922		Bahadur Lama	farming
*1914-1932	Rev.	Pasang Targain	pastor Kalimpong
*1916-1919	Mr.	Bhotia Tshering	died 1919
1916-1920		Ramcharitra Pande	left
*1916-1918		Kalusing Gurung	Contractor
*1917-1920		Tharchin	catechist Tibetan Mission
*1918-1927		Dathap Bahadur	retired
*1918-1920		Samson Sitling	Forest Service
*1918-1922		Sharap Tshering	Forest Service
*1918-1929		Harkadhoj Pradhan	retired
*1919-1924		Sukhbir Rai	catechist Algarah
*1920-1926	Rev.	Chotuk T. Pazo	pastor Sikkim
*1920-1923	Mr.	Joseph Rongong	Police Service
1921-1922		Parasmani Pradhan	Govt. School Darjeeling
*1924-1931		Temba Suring Samling	resigned
*1924-1927		Tashi Gyentso	Municipal School Darjeeling
1924-1925		Wangchen Woo	died 1925
1924-1926		Yawthang Fu	resigned
1925-1927		S. K Adhikari	resigned
*1927		Atuk Tshering	Police Service
*1927		Dumber Singh Gurung	Law: now M. L. A. for Darjeeling
1927-1928		Chhoden Rongong	Industrial School
*1928-1929		Lhatemba	Post Office clerk
*1928		Adosingh	Forest Service
*1928-1930		Hastachandra Simick	Post Office clerk
*1929-1936		Budhiman Sada	died 1936
*1929-1931		Tikaram Chettri	teacher
*1930-1934		Chhyonam Simick	died 1934

Present Teachers :

*1914	Mr. Kristodas Pradhan
*1916	Ribu Karthak
1922	Bimal C. Ghose
*1923	Sankiyol Taso
*1924	Bhagichandra Simick
*1926	Chhana Simick
*1927	Padamlal Adhikari
*1927	Dawa La
1928	Lobzang Tenzin
1928	Randhir Subba
*1929	Akhay Tshering
*1929	Bikramjit Pradhan (clerk)
1930	Hemchandra Pradhan
*1930	Purna Prasad Pradhan
*1931	Harshman Lama
*1933	Lhatshering
*1933	Alfred Pradhan
1934	Paranjhana Mishra
*1934	Leonard Rongong
*1934	Kewalman Lama
*1935	Tashi Paplook Phipon
*1935	Matthew Lepcha
*1937	Darsan Karthak

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**indicates students of the Institution.*

HONOURS LISTS.

Lytton Dux (High School)

1923	Bhagichandra Simick
1924	John Isaacs
1925	David Sircar
1926	Atuk Tshering
1927	Purna Prasad Mukhia
1928	Sanat Kumar Majumdar
1929	Padamlal Dikshit
1930	Bobu Tshering
1931	Pemdoji Lama
1932	Bhupatdhoj Rai
1933	Joel Chandra Rai
1934	Nityananda Majumdar
1935	Shivapujan Raut
1936	Purushottam P. Pradhan

College Dux

1933-35	Tulsiram Pradhan
1934-36	Govinde Prasad Khatri
1935-37	Topsher Tshering

School Captain

1927	Ismail Tshering
1928	Ismail Tshering
1929	Ismail Tshering
1930	Yohansingh Rongong
1931	Tsiten Wangdi
1932	Sarki Lama
1933	Kewalman Lama
1934	Padambahadur Subba
1935	Hingan Subba
1936	Hingan Subba
1937	Hingan Subba

Champion Athlete

1935	Diliprasad Rana
1936	David Subba

(chief guest for S.U.M.I Primary section Exhibition 1992 6/12/92.

RESULTS :

Calcutta University Matriculation Examination				Year	Guru Certificate Examination	
Sent up	Passed I	Passed II	Passed III		Sent up	Passed
5	3	2	—	1923	20	15
7	5	1	—	1924	6	6
13	7	6	—	1925	8	7
9	5	2	—	1926	9	9
14	3	1	—	1927	15	11
7	7	—	—	1928	9	7
9	7	—	—	1929	15	13
5	1	4	—	1930	18	17
6	3	3	—	1931	17	13
9	4	3	—	1932	19	16
12	5	6	—	1933	19	18
8	3	2	2	1934	21	17
13	2	8	—	1935	15	15
13	2	6	3	1936	19	19
				1936*	2	2
130	57	43	5		212	185

*Normal Certificate

Calcutta University Intermediate Examination				
Year	Sent up	Passed I	Passed II	Passed III
1935	4	—	2	—
1936	4	1	2	1
1937	5			

Enrolments in the Institution				
Year	Training School	Primary School	Middle & High School	College
1887	36	—	—	—
1897	35	78	30	—
1907	37	109	76	—
1917	45	211	91	—
1927	39	217	214	—
1937	22	202	305	16